

17. Who goes forth, (through, dread of
 fees, whei*
 toEA is at hand) ? Who Is harmed (by his
 enemies)?
 Who is terrified ? Who is aware that
 IXDEA is pre-
 sent ? Who, that he is nigh ?^a What need
 is there
 that any one should importune INDEA for
 his son, his
 elephant, his property, his person, or his
 people ?

18. Who praises the (sacrificial) fire,
 (lighted for
 IXDEA) ? Or worships him with the oblation
 of clari-
 fied Gutter, presented in the ladle₅
 according to the
 constant seasons ?^b To whom do the
 gods quickly
 bring (the wealth) that has been called,
 for ? What
 sacrifice!', engaged in offering oblations[^]
 and favoured
 bv tho godSj thoroughly knows IXDRA. ?

19. Powerful IXBP.IJ be present and be
 favourable
 to the mortal (who adores tfa.ee). There-
 is no other
 giyer of felicity, MAGKAVA.^ . than tlioil
 B~ence,
 IXBEA, I recite thy praise.

20. Granter of dwellings, let not tKy
 treasury,
 let aofc thy benefits," ever be
 detrimental to us.
 Friend of mankind, bring to us, who are
 acquainted
 •with prayerSj all sorts of riches.

³ That is, we kno[^]r it very well, and ars,
 therefore, secure in
 Ms presence,, at this ceramuny. Or &xx maj again
 be explained

by *Prajapati*, with the sense of the stanza modified accordingly.

"^ *Ritubhir dkr̥m-ejthih*; in *wb̥kli*, *ritw* may have its ordinary sensed: ' season/ Or the passage iDay-mean, * presented by the diTiaities called *Ritm*, who preside over sacrifices/ as in the text *JRitato vai pTā^djd'k*—The *Ritus* are the chief sacrifices, *Le_n* *prayajadevatah*, the deities presiding over them.

^e *Ift&yah*, benefits, assistances: but it may be read

sj agitators, i.e., the *M&vut**, or Winds. • ^N